Volume IV Chicago, Ill., December, 1927 Number 9

The Liberal

Abiding Gifts

All is in perpetual flow;
Outward things still come and go;
Whatsoe'er thy grief today.
'Twill tomorrow pass away.
Inward gifts alone abide,
Shifting not with time and tide;
Only in the constant mind
Thou canst lasting treasures find.

—Thomas Hill.

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THE LIBERAL

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

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A CHRISTMAS GREETING

This is for you. Wherever you are these words are written for you. We want them to be as personal and intimate as the medium of type can make them.

As we look back over the year now rapidly closing we have much for which we are deeply grateful. There have been dark days and bright ones—joyous moments and some tinged with the delicate refinements of grief. We have realized the accomplishment of some ideals and know the disappointments of failing in others. Our church has progressed and has touched thousands of lives. The responsibilities and demands have increased a hundred fold. Under the burden of it all we have tried to meet the work with a cheerful spirit. We are happy in the performance of duty. Our church is our life. We are determined to "Know nothing among men" save making our ministry one of inspiration and of value.

We could do nothing without the sustaining certainty that you are helping us. You are our inspiration. At this Christmas season we want you to know as adequately as words can convey our deepest appreciation. You have been charitable with our many faults and kindly in dealing with our frailties. We want all the joy and encouragement you have given us to come back to you this Yuletide, increased beyond our ability to express.

On Christmas Day we will be thinking of you—hoping that life will be kind and the New Year filled with peace and plenty,

Preston and Grace Bradley.

ON MAKING CHRISTMAS LAST

Has it ever occurred to you what a weary unbearable thing life would be if we never had a Christmas? Just suppose life was always the thing it is in October or February or March. Even if you live life always on a high level what if there were never any higher? It is the higher flashes of life's meaning which illuminate and make significant life. This old world would merrily roll along in very much the same old way from year to year without any Yuletide season but something tremendously significant would be missing if there was no Christmas. I sympathize deeply with the idea which one hears advanced so frequently that we should "make Christmas last during the entire year." It sounds splendid. To strive for this ideal is worthy. To accomplish it is impossible. Sustaining the passion for Good Will and retaining the spirit of the holiday season is too arduous for the world. Moods are ever changing and their elusiveness is always apparent. To practice the mood and will of Christmas throughout the year is a noble ambition and its value consists in its ideality. By focusing our attention upon the spirit of Christmas as it hov-

ers over the world at this season of the year our whole sense of life's values and abiding realities is imperishably quickened. The world is always a little nearer the ideal of brotherhood and peace at every Christmas time. It is never quite the same after it has had a Christmas season but to sustain this spirit is too much for humanity.

The value of this annual reign of good will is in its capacity to elevate the plane of all subsequent human expression. It brings a new orientation and radiation to life. People like Scrooge, who are coarsened and hardened by life's struggles are suddenly awakened to spiritual perceptions thru the captivating Christmas spirit. The selfish, grasping, greedy heart finds it is not in tune with the melodies of the season. When such a heart succumbs to the sublimities of the Christmas motivation it is never the same again although the subsequent days bring back the old emphasis, difficulties and problems.

No, we cannot make Christmas last but we are never the same after it has passed. It is not a question of the world moving around in a circle. The repetition of Christmas does not create an annual expression of love and thoughtfulness which is circular but spiral. It moves round and round as the years come and go but the spiral of every year is higher than the one before.

Christmas ought to last the whole year through and it is an ambition which designates strength of purpose if we try to make it so. What a world it would be if it did! Think of being always thoughtful of others, of tempering justice with mercy, of bringing joy to lonely hearts, peace to troubled minds, courage to disheartened souls and doing these things always! What if we always tried to bring joy to childhood days—that time of life when happiness is the right of every life? We all try to do these things at Christmas time and we find it good. Then as the year deepens we slip back again but never quite as far as we were. Every flower has done something in its blooming, every sunset has left its impression, every bird in its carol has enriched the music of the spheres, every kind word and loving deed has ennobled life and every Christmas has beautified man's way. The season comes in with a song and presents the gift of a supremely unselfish life. This Life has given value to all life and purpose to all endeavor. Throughout the ages it occupies a place of such lofty excellence that the only way we can realize its eminence is by the upward look. Others approximate its beauty but never reach its standard. That life is the eternal Christmas spirit for all time, the standard of man's highest hope and loftiest expectation.

P. B.

BOOK CHATS

Alfred Noyes recently said a very beautiful thing about what books can do. I am going to quote it for you, "Great literature, enshrining the best that is known and thought in the world, has more than a diploma to give us. It opens a hundred windows in the otherwise blind turrets of the mind, and shows us a hundred shining landscapes, stretching out toward infinite horizons where, from time to time, as the sea wind blows the mist away, we catch a glimpse of the Heavenly City. It is a means to a richer life, a fuller freedom, and a more intelligent pursuit of happiness; and these American principles are all summed up in an older statement of the chief end of our existence, here and here-

after, and therefore, surely, the true end of all education—that we may be able "to glorify God and enjoy Him forever."

* * * * * *

Last week I read the biographies of two men. Just now biography is having a revival in American letters. This is good. I have always held biography in high esteem and read every important one I can find. Somewhat of a new type of biographer has arisen—the modern attitude is microscopic rather than photographic. It makes for vividness and detail and its chief virtue is truthfulness. This approach raises the questions as to whether the truth ought always to be told and if there is always a virtue in its telling. Anyhow some idols are being smashed and some heroes are toppling over.

The other day I arrived in St. Louis in the early morning. I had nothing to do until my lecture in the evening. It was just the sort of day I love and one that comes but seldom in my life. I went to my room and read all day. I finished Lewis Browne's book "That Man Heine," published by Macmillan and then started and finished Bradford's "D. L. Moody—A Worker in Souls." Were ever two men more completely disassociated in every particular than Moody and Heine? Reading both their biographies on the same day made them stand out in sharp contrast. One was only interested in another world and the other completely concerned with this one. Both books are splendid pieces of writing and are worthy of study. Moody will be a different man to me from now on while Heine becomes more of a pathetic figure than ever. I still consider Bradford the finest of our contemporary biographers. There are none who excel him and few approach his powers. Both of these books would make ideal Christmas gifts for those who enjoy good literature with an inclination toward biography.

P. B.

THE CALL OF TODAY

As those who helpless, stand upon the bank
Of a swift river, swollen to a flood
By raging mountain torrents, so are we,
Powerless, beside a foul and turbid stream
Of crime, and want, and feverish unrest,
Unable either to arrest the flow,
Or check the toll of death and suffering.
Yet need we not sit selfishly apart
At ease in homes of safety; rather stand
With feet implanted firmly on the shore,
Alert and steadfast, if so be that we
May snatch one from the current to the land,
Or hold back some just slipping on the brink.
And let us not lose heart. This rampant stream,
The aftermath of world-wide, savage war,
Like springtime freshet flood, will run its course
Such evil cannot last. It will abate,
And within normal bounds, may be controlled.
Now is the time for Christian Statesmanship,
For leaders strong and just, ready to guide
These seething forces into channels sane.
Never again must might outgeneral right,
And gain supremacy in this our land.
The brave, the pure, and strong, the wise must stand
Together as one man and save the world.

—Gazelle Stevens Sharp.

"THE ATHEIST NOBODY KNOWS"

A Sermon Delivered by Dr. Bradley, Sunday, December 4, 1927

Stenographically Reported.

The purpose of my sermon this morning is to speak a good word for the atheists. I know immediately that will react in the minds of some of you who are here, as well as many perhaps who may be on the air, in an unwholesome fashion, for it has never been the custom of ministers or churches to say a good word for atheists.

I know that is probably a challenging statement to make, but I think before we are through you perhaps will agree with me that there are many things to be said upon this subject.

I owe the inspiration for this subject to three different sources. I have always attempted in my public ministry to do what I think always ought to be done on the part of those who are speaking to the people, and that is, acknowledging the source of the material which you use, if it is not your own.

For the wording of the subject I am indebted to Dr. Houck who published an article on the same subject in the November number of "Plain Talk." My next source of inspiration is a source that probably you would not expect or anticipate. For the mere euphony of the phrase which composes the subject, I am indebted to Mr. Bruce Barton, one of the near-thinkers of contemporary life.

I know a great many of you are tremendously interested in the books "The Man Nobody Knows" and "The Book Nobody Knows." Personally I think "The Man Nobody Knows" is an atrocious bit of writing. It makes Jesus a sublimated Rotarian or Kiwanian or a first class "go-getter," which, of course, is foreign to the character of Jesus. Now, if I disillusion you in what I say about Mr. Barton, please remember it is only my opinion.

The other source of my inspiration this morning for this subject is a source that probably most of you here this morning never knew. When I came to the ministry of this Church so many, many years ago Chicago had a great personality in the pulpit—a personality that tremendously vitalized my own efforts and my own dreams. It was my good fortune to meet him early in those days of my own immature and adolescent ministry, and to meet him at the time when I had as most young ministers have, very dangerous tendencies in their attitude toward life and philosophy. It was my privilege to meet this rare soul, a man who was a poet, a philosopher, a man who saw his dreams come true for his work by the building of a great institution, though he little realized when he built it that the character of the neighborhood would change, and yet the words "Abraham Lincoln" are no more appropriate words to be found in all the world for a building of community work amongst the people who now are occupying much of the Oakwood Boulevard territory than is done there by the work of "Abraham Lincoln Center" inspired by Jenkin Lloyd Jones. When I think that way back yonder in those years this prophet and this poet, this man who was sensitive to all values, and whose splendid perspective added an authoritative personality to everything which he said and did, then I am encouraged. Now his voice is stilled and many have forgotten. That to me is one of the great tragedies of work of my character. I am not a writer; I am not a poet, I cannot capture my best thoughts nor my finest sentiments away from the inspiration of an audience.

I depend almost entirely for the thinking urge which I have from the inspiration which I receive from these great audiences here in the Peoples Church Sunday after Sunday. The great tragedy of my life will be the tragedy of only being the memory of a voice. The tragedy of great actors, is that they come upon the stage of life, play their parts, and then when the curtain is run down, go out into the night and the dark. That is a great tragedy!

And when I think of so great a personality and genius as Jenkin Lloyd Jones, and think how many of our younger citizens and of our younger generations of the city of Chicago today never had the privilege of knowing Mr. Jones or of becoming associated with him or coming in contact with him, I sometimes wonder what a transitory thing after all this little contribution which any man can make, how unendurable it all is!

Some day you will read in the papers of Chicago that I am dead, and the voice which has been here for all these years will be stilled. You will bring me into this Church, I hope, and perchance there may be someone to say a word of kindness. Then life will go on just the same. No man is missed for long. There are very few men in the world that are indispensable. That is one of the great tragedies too, the tragedy that very few are indispensable.

One of the things which Jenkin Lloyd Jones has done is a little book which he calls "In Search of An Infidel" This book is a much better book than any book Mr. Barton has ever written. I would send you to that little book by Jenkin Lloyd Jones out of loyalty to a great and a dear friend.

So these three things have inspired me this morning to say a few words to you about "The Atheist Nobody Knows."

I suppose there is not a life represented here this morning or listening over our station that has not an atheist in it somewhere; someone that you know was called an atheist. Dr. Newton in one of his recent books says the word "atheist" is an ugly word. And the word "atheist" is an ugly word because of certain associations that have been identified with it and that cluster about it. But each of us has had an atheist in our life and can go back in memories, as I go back to my atheist. I had a so called atheist in my life, came into my life when I was a very young man; in fact, no more than a boy. This atheist lived in our little village over in Michigan, a little village of less than five hundred people, with three churches and two other religious societies. One of the churches was organized because a certain group in one of the churches could not get along with their neighbors in the other church, with the result that there had to be another church formed. Consequently, the church broke away and they built another church. Three churches in the little town of less than five hundred people!

The atheist of my little town was a man who was directly responsible for, the first inspiration which I ever had to know things. He taught me to realize the value of an education; this man was my inspiration. In the early years of his life he practiced medicine in our little town, but as he grew older it became increasingly impossible for him to follow his chosen profession, and he devoted himself almost exclusively to books and his study of under-water life. If there is a biologist here this morning and one who is particularly interested in microscopic life, the name of Dr. H. H. Chase will be familiar to them, for he was probably one of the first minds in America in his knowledge of diatoms. The last few years of his life he devoted to becoming more and more familiar with under-water life.

Dr. Chase lived in our village when I was born, but I did not get to know him or appreciate him until I was about High

School age. The first recollection which I have of him was that he was called an atheist. Some of the ministers of our churches in the little village, could not recognize an idea if someone had embossed it upon a lovely card and presented it to them; they were utterly incapable of appreciating the potentialities of the human mind, the resourcefulness of the human mind, and the capacity of the human mind to penetrate into the universe and to discover there what it is all about.

Now, Dr. Chase was called an atheist! I can remember well hearing our preacher stand in our pulpit in the little white church beside the maple covered road of the little village, and raising his voice in vehement denunciation against those "in our midst" who believe there was no God. Now, the fact of the matter was my atheist never said he believed there was no God. Most atheists don't. The cultural and refined type of mind who accepts the atheistic attitude in life is not primarily concerned with denials of the existence of a God conception, as they are in an effort to explain and understand the universe in which they live; and they become atheistic in their philosophy only when they find nothing in the universe which adjusts itself to the orthodox conception of God, with the result that when they don't find the orthodox God in the universe in which they work and live, then they are given the reputation on the part of those who accept such a point of view of being atheists.

My friend was not an orthodox man, as we usually think of it in the applications which are associated with the phrase; but, let me tell you what he was. He was one of the kindest, most considerate, gentle spirits that it has ever been my privilege to know; he was the man who first opened up my eyes to the tremendous beauty of the universe in which I lived, for he taught me botany; and going upon the trips afield with him, as we studied together on the wayside among the weeds and flowers I realized his religion. He was not that type of scientist whose technical understanding obscured his more sensitive and esthetic appreciation of the universe in which he lived; he was not the type of scientist who could not see the forest because of the trees; he was not that type of scientist at all. He was the type of scientist that utilized every bit of information concerning the universe in which he lived, and moulded it into a relationship with himself which did not need nor ask for teachers or prophet, but who accepted the universe in the terms in which he found it.

He taught me to play chess. One of the games that I am more fond of today than any other game. I would sometimes sit in his study on a Saturday afternoon and look into that deeply lined face and listen to the words which came from his lips—now a bit of philosophy, now a bit of information, and always clothed with a sweetness of utterance—until it seems to me that one of the things that those who dispise atheists ought to learn from atheists is a sweetness and a spirit of tolerance and a quietness and culture that is not usually associated with those who despise atheism. What a terrible evidence of the lack of a fine spirit to hear men roar and condemn and to fight with words in the combat of phrases that are hurled against atheism. One of the fine things for those who criticize and attack atheists to learn is to do it in the spirit of atheism and to do it in the spirit of those who are interested in penetrating to the finalities, rather than in calling names. Calling names is the pastime of impoverished minds. When people have to call names, they evidence poverty of argument; when people cannot answer argument with argument, but only answer argument with heat, they evidence poor argument. Some of our orthodox friends, in speak-

ing of the group I am discussing this morning, have more heat than they have light. What we need today in the discussion of our problems is not so much heat as it is light. Goethe died crying "More light. More Light." And many of the problems of life would all be solved if all of us would assume the attitude of "more light,"—more Light!

One of the first things which I had to unlearn as I grew older and one of the things which many of you had to unlearn, was the fact that these atheists were not as bad as they had been painted. I remember the first impressions that were given to me of Thomas Paine, and I still hear people refer to him as "filthy old Tom Paine." I heard that on the radio recently. Of course, that is perfectly all right. It fits in with respectability, but to say, perhaps, a good word for Thomas Paine is a terrible thing; he is an atheist. That is terrible!

And you know how we had to reorganize our opinions of some of these men that were condemned, and why? Simply because the men who did the condemning did not tell the whole truth about those they condemned.

The great difficulty with human life today is that in our criticisms of others we only tell that which will make authoritative our opinion of them. Consequently, when we discuss our friends or our enemies we only tell just so far, and the "just so far" is just the amount that will establish the rectitude of our own point of view. Isn't that true?

The next time you have occasion to criticize your enemy tell all the truth and tell all you know about him; the next time you have occasion to criticize someone who disagrees with you, find out how much there is between you with which there is no disagreement, and you will discover that the things we agree about are more than the things we disagree in, no matter how widely we seem to be in disagreement.

The unities of life are always more than the discords of life. If we had as many discords as we have unities it would be much more difficult to accentuate a unifying ideal. And it is not.

So the thing we had to learn was the fact that most of these men were really better than we had been told, and most of them were much more significant than we had been told, for most of them were not merely people who denied; they were people who were constructive because they entertained an attitude toward life that inspired them to know more about the universe in which they lived.

This is a statement that I challenge successful contradiction. There never was an ignorant atheist. There never was a man who had a philosophy in regard to the universe in which he lived that was called atheist that did not possess certain intellectual acquirements. Who were the men that refused to accept the standards of the age in which they lived? Well, Copernicus was one of them. Until the time of Copernicus what kind of a conception of the universe did we have? Those of you who are familiar with the Copernican theory, what sort of ideas antedated the contribution of Copernicus? What did Copernicus do for the world and for civilization?

Well, Bruno was another.

And what about Galileo?

These minds who refused to accept the verdict of contemporary life concerning the universe in which they lived, what happened to them? Why, they went out in the moment of exploration and adventure and they went out into the territory of the Unknown.

History today is lined along its shore-lines with men who by the orthodox conception of the religious period of their age were simply called "atheists" and "bad." Organized religion has always been in conspiracy against scientific investigation.

The larger the universe became, the more religion was frightened. As long as this was a universe which was earthcentric—there was no difficulty but the thing which Copernicus did was to release that idea forever, and he released it effectively. All of the old emphasis of religion is based upon the fact of the earthcentric idea; that this earth was the center of the universe; that heaven was up; hell was down; and God was off in the sky. The old conceptions of religion were all dependent on the basis that this earth was the center of the universe. The stars were only beacon lights. The earth was the center of everything. And Copernicus opened up a conception of planetary knowledge which shook the foundations of that theory, and is still shaking them today.

In the universe beyond universe, stars beyond stars, worlds beyond worlds, that no man can conceive or fathom, he has evolved for us a universe of scientific operations that are inconceivable to the mind of man. The earth is no longer the center of the universe, God is no longer sitting upon a cloud in the sky, heaven is no longer a place up in the sky and hell is no longer beneath. We have a universe based upon what? The verdict of facts ascertained by men who were called "bad" by organized religion.

They stand out so beautifully, brilliantly, and so eternally persistent with the character that has been woven about them belittling their real personality to a tremendous extent. Dr. Houck tells us that even Martin Luther said one time—just think of this: That "reason is the wife of the devil!" "That reason is the wife of the devil!" And you all know his experience of throwing an inkwell at the "devil" in that peculiar psychosis which Martin Luther possessed that would make that thing possible based upon a condition of his mind.

My friends, learn the art of retaining a sense of values so that you will never get into the tragedy of misplaced emphasis. The surest evidence that you are in for a terrible time is to get so misplaced in emphasis that you emphasize certain approaches or certain ideas with unwarranted importance.

Learn to live life in terms of its unities, and keep life sane by a diversity of interests. Give all your life to someone thing and give it well, but while you are doing that surround your life with a sufficient diversity of interests that moral and physical health will be accentuated by your practice of the unities. The great tragedy of it all is that we become obsessed and we begin to emphasize such details and certain approaches and certain little relations to life, and the first thing we know we disturb the normal balances of a proper psycho-biological personality, with the result that distortions come, and the first thing we know t effects our personal health, it is evidenced in our moral health, and it disturbs our mental equilibrium. Consequently, to retain a diversity of interests is one of the great delights of a well-rounded and symmetrical life.

These men retained those diversities of interest by a persistent effort to increase the knowledge of the universe.

We come down through the ages, and where could we stop? Galileo, Bruno, Copernicus, Socrates, Plato, Jesus,—who was accused of the deepest heresy by the Church of his generation.—and then we meet philosophy and we find Socrates, Plato, Aristotle, and Kant, then we find in our own country, Emerson. There was a time when every pulpit of New England was shut on him; and we find Channing, and we find Theodore Parker, and we find Robert Ingersoll. The whole reputation of these men had to be altered when people saw into the reality of their characters and the structure of their souls.

I remember as a boy when the words "Robert G. Ingersoll" to

me just brought visions of a devil and a sense of hell, until it seemed I could feel the sulpher flames in the pressure of that orthodox emphasis of my far-off childhood. And then I came to the character and saw the sweetness of the spirit and the nobility of his soul and saw him go down to that beautiful end that closed his life without a murmur or the faintest breath of suspicion of scandal ever used against his life. I heard him uttering that beautiful thought:

"Hope sees a Star, and listening Love can hear the rustle of a wing."

When I hear the words uttered at the grave of his brother, then there is reconstructed for me a new ideal of what he loved.

The same thing is true of that immortal genius Thomas Paine, who never was an atheist. He said, "I believe in one God and no more."

These are the atheists nobody knows.

Thomas Paine, the first man to ever use the phrase "the United States of America." And worried, as we are in these days about the place of George Washington, the man whom I consider as great a character as our history has ever produced, worried as we are about the place of Washington and the place he should occupy in the history of the American people and American life I think of—Thomas Paine who has hardly a mention in the histories; gone without recognition yet he was the man whom George Washington before every engagement of the Continental Army had his commanding officer read the first three paragraphs which began "These are the times that try men's souls." George Washington had Thomas Paine read those first paragraphs before every engagement of the Continental Army! And while we are worried about the place of George Washington in American history, I have been fighting for the past ten years that recognition be given to the place that Thomas Paine ought to have in American history.

Thomas Paine, who stirred three nations, France, England and America, and who wrote the words, "Liberty, Equality and Fraternity," and whose "Crisis," "Rights of Man," and "The Age of Reason," stand together unimpeached amongst the literature of political philosophy and democratic idealism; who wrote the first draft of the Declaration of Independence, and who had more to do with it than any other man save Thomas Jefferson has been neglected by the historians of America.

Today such a man is rejected in American history because by a lot of respectable church people he was called an atheist.

Thomas Paine was "the atheist that nobody knows."

We come down through the years until we can find men in all walks of life who thought for themselves, and who illuminated the universe with an understanding of facts, but who were denied much of the happiness and the satisfaction of life because they were called atheists.

Now, who are the true atheists? and I am through.

My friends, the atheist to me is not the man who merely denies God. By merely denying God he may be up to that moment giving his verdict to be free. I am not an atheist, but I have come to that place in my heart where I can say a good word for those who do not agree with us. There was a time in my ministry when I made it my business to criticize everybody and everything that did not agree with me. But that time has gone. I have come to the place where I am trying to find the good in everything and everybody, and by emphasizing the good, I will take care of the bad.

When I pay these last tributes to atheism, I can see some of the reactions even on some of your faces this morning. I suppose this has been the first sermon ever broad-cast in America that

said a good word for atheism. This idea that we have accumulated for so many years that atheists are bad and that they are terrible people is simply untrue. It is untrue! Although I am not an atheist, I recognize the fact that I am big enough to find out what is good and true about their point of view.

What is true atheism? True atheism is a desire to progress and know! No man has ever become an atheist by intuition. He has come to that position because of progress and because of knowledge.

Who is the true atheist? To me the true atheist is the man who refuses to accept and wants to keep alive the spirit of inquiry and practice of the law of progress. The true atheist is not the man who denies God; the true atheist is the man who denies to accept, he practices the law of progress; and, therefore, the true atheist may be the most virile of churchmen; the true atheist may be the man who believes most in God, for the whole idea back of it all is to keep alive the spirit of inquiry, the law of progress.

I want a different world for the people of tomorrow than we have today, and the only way we are sure of it is to recognize a law of expansion and development and of progress.

So, who are the true atheists? Did you ever hear of an atheist against Honor, against Love, against Truth, against Goodness, against Beauty?

The philosophy of denial does not deny these things. Atheism is not grounded on the denials of the true values. Atheism and the reaction against atheism are grounded in the denial that there is such a thing of having a God whom we need not ignorantly worship. No man ever honored God by remaining an ignoramus. I asked a man the other day, "Have you ever read 'The Age of Reason?' " And this man, who is a minister, turned to me and said "I wouldn't have the thing in my house!"

Would someone kindly inform me what value that man's opinion has?

The man or woman who merely speaks from prejudice has no value whatever.

And so I am glad to pay this little tribute this morning to that attitude of mind which does not receive the verdict of the past in terms of final expression, but which recognizes the law of progress, a spiritualized ideal of conquest that inspires man on and on and on. I come back to that great utterance "Ye shall know the Truth, and the Truth shall make you free." And the reward I think of the seeker of Truth employed in this statement is not to be found in the Truth that we arrive at, but in the process of seeking. And the atheist will not be rewarded because he made a denial of the existence of a God, but will be recognized because he is practicing the fine art of seeking for one.

The reward comes, not from what we honor, but it comes from the way we play the game; not from the objective of the end, but from the processes of the struggle.

My atheist friend of those boyhood days, Dr. Chase, just before his last he used the phrase that I shall close with—"It is all right." "It is all right." That was his last sentence. "It is all right."

And my friends, to use your intellects, to use your hearts, to enlarge the world in which we live, and to squeeze the beauty out of stars and sunsets, to wrap your hearts around hearts that love you, to do your best, to enrich and vitalize life—being atheist or believer—does not disturb reality. In the end the only thing that we can harmonize with the law of progress is that in the end, the last and final test will be the test of honesty.

Are you true to your convictions?

That is the test.

Are you true to your convictions? That is the test. Honesty.

I have no hesitancy in saying that to the atheist who considers himself true to his convictions, whatever God there is will honor him, for the greatest thing in the world is to be true to the Truth as you see it, and God honors that kind of a man!

Be true to the Truth as you see it, and then let the end come when or how it will. The friendly heart throb of the universe will beat against your own and the lips of love will whisper in your ears, "It is all right."

"It is all right."

HARBINGERS OF GOOD WILL!

Haven't you sometimes wondered how folks managed to celebrate Christmas without greeting cards?

Christmas cards have come to be the universal gift used by rich and poor the world around. The only difference being the rich order theirs engraved on hand tinted in original designs by the hundred to fit their social list while the working girl buys hers at the "five and ten", choosing perhaps a dozen from the hundred varieties offered at the crowded counter. And what a beautiful custom it is!—Many a heart has been gladdened by a Christmas greeting from a friend whom they thought had forgotten; many a life in the shadow of sorrow at this merry season has been cheered and comforted by a Christmas card bearing the message of thoughtful friends; lonely estranged hearts have even been drawn together again by the sending and receiving of a Christmas card whose message they feel was specially written for them! Oh, there is a deal of precious sentiment carried around by these dainty decorative bits of pasteboard, with their brilliant seals and gorgeously lined envelopes.

While the Christmas card is a comparatively new custom among Christmas traditions it is not an "infant industry" as it was in 1846—eighty-one years ago—that the first Christmas card—first at least in the sense that it was the forefather of the present Christmas card idea—was sent out. It seems to have originated with one Sir Henry Cole who was also the pioneer in illustrating children's books with woodcuts of famous paintings. No one knows where Sir Henry got the idea for his Christmas cards, possibly from the custom at that period of English school boys writing "Christmas Pieces" on paper which they decorated with many fantastic scrolls and much flourish of penmanship. This first card Sir Henry sent out to his friends bearing his good wishes for their happiness at Christmas was designed and "published" by J. C. Horsley, at 2 Old Bond Street, London.

It was a triple panel card hand tinted, the smaller panels show two acts of charity,—feeding the hungry and clothing the naked, while the larger middle panel portrays three generations of a family making merry around a festive board.—Strange to say Sir Henry's friends did not appreciate his remembrance and he received so much criticism that he never tried it again. So the Christmas greeting card would have died in its infancy as far as he was concerned. However in the early sixties ornamented note paper began to be shown in the best shops around holiday season, its popularity increasing the sale each year. Next these colorful designs were stamped in the center of the card with embossed edge —and thus—slowly the Christmas card idea came back to life.

America did not make use of this pretty custom until a few years later when a lithographer in Boston, Louis Prang, exhibited samples of his flower decorated business card at an exposition in Vienna, where they attracted considerable attention. He had an agency in London, and one of his women employes (her name is not recorded) suggested that in place of his firm name he place a "greeting" and send out the card at Christmas. This he did the fol-

lowing year and 1874 marks the beginning of the Christmas card in this country. A few years later —in 1879—Christmas cards took a big step forward when an English company offered prizes for Christmas card designs and held an exhibit of the best submitted in Dudley Hall, London. About the same time a Boston manufacturer held a similar exhibit and offered $2,000.00 for the first prize winner. At the London contest most of the prize winners were women, and one of these later became famous as an illustrator of children's books as well as Christmas cards—Kate Greenway.

In the early years of this new industry the Christmas card design was an important piece of creative art. It is said that "the Christmas card enjoyed a golden age of art in the decade from 1878 to 1888." The exhibitors and contests held by producers of cards stimulated interest to a high degree and doubtless uncovered many new artists. "One of the art events of 1880 was a Christmas card exhibition arranged by Louis Prang, at the American Art galleries." writes one investigator in the history of Christmas cards. Following this for several years similar exhibitions and contests were held when such men as Richard M. Hunt, John La Farge and Louis C. Tiffiny were sufficiently interested to act as judges. The interest of the best artists began now to be deliberately sought, and twenty-two artists of first rank were commissioned to paint designs for cards, and these were purchased and entered in the popularity contest. Among those whose work was shown was E. H. Blashfield, dean of American rural painters, and J. Alden Weir. This collection was exhibited in New York, the museum of Fine Arts Boston and Art Institute Chicago.

Until the eighties the design and decorative quality of the card was the main idea, then poetry became a popular addition to the greeting, and several noted poets walked into the Christmas card field. An English firm once offered Lord Tennyson $5,000 for twelve poems of eight lines each, but he refused the offer.

Dealers say that the religious motif has been the most popular from the beginning,—but there are hundreds of motifs which come a close second. Every conceivable idea connected with Christmas and the holiday season is used to advantage—Camels—Shepherds — Wise Men — Stars —Crescents — Candles — Holly—Mistletoe — Plum Puddings — and — what not? Each year new designs are offered; ultra modern styles present black tracings on gold cards, or white scenes on black grounds; automobiles putting reindeer out of business to carry the jolly old Dutch patron saint—Santa Claus! Radio instead of merry men in red coats singing carols before a gateway, airplanes in place of rocking old stage coaches with cracking whips and prancing horses bringing children home to Grandmothers! I like the old fashioned ones best—homey colonial doorsteps, — farm houses asleep in a blanket of snow, — a round silver moon peeping in pine trees, — coaches and sleighing parties, and always — always Santa Claus urging his ten reindeer over the house tops! These messages from distant relatives and friends, near neighbors and associates—bring much of our Christmas joy to us! There is nothing we enjoy more on Christmas day after the gifts have been opened and the dinner eaten, than to sit down together in the glow of our sparkling Christmas tree and open our cards! (Not one is opened earlier, altho' the post brings them long before the sacred day!

Whether the card be an original etching or vellum, or of Woolworth's best variety—they all carry the same message—the message of Good Will—the Spirit of Christmas!

Grace Thayer Bradley.

IS THERE A SANTA CLAUS?

There are some things that cannot be told too often.

One of these is Francis P. Church's famous Christmas letter to Virginia O'Hanlon, a girl reader of the New York Sun, written in 1897 when that newspaper was edited by Charles A. Dana.

The Liberal delights in reprinting this, the most noted of all Christmas letters:

The Letter

"Dear Editor: I am 8 years old.

"Some of my little friends say there is not a Santa Claus.

"Papa says 'If you see it in the Sun it's so.'

"Please tell me the truth, is there a Santa Claus?

"Virginia O'Hanlon,
"115 W. 95th Street."

The Reply

Virginia, your little friends are wrong. They have been affected by the skepticism of a skeptical age. They do not believe except they see. They think that nothing can be which is not comprehensible by their little minds. All minds. Virginia, whether they be men's or children's are little. In this great universe of ours man is a mere insect, an ant, in his intellect, as compared with the boundless world about him, as measured by the intelligence capable of grasping the whole truth and knowledge.

Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Alas! how dreary would be the world if there was no Santa Claus! It would be as dreary as if there were no Virginias. There would be no childlike faith then, no poetry, no romance to make tolerable this existence. We should have no enjoyment, except in sense and light. The eternal light with which childhood fills the world would be extinguished.

Not believe in Santa Claus! You might as well not believe in fairies! You might get papa to hire men to watch in all the chimneys on Christmas eve to catch Santa Claus but even if they did not see Santa Claus coming down what would they prove? Nobody sees Santa Claus, but that is no sign there is no Santa Claus. The most real things in the world are those neither children or men can see. Did you ever see fairies dancing on the lawn? Of course not, but that's no proof that they are not there. Nobody can conceive or imagine all the wonders there are unseen and unseeable in the world.

You tear apart the baby's rattle and see what makes the noise inside, but there is a veil covering the unseen world which not the strongest man, nor even the united strength of all the strongest men that ever lived, could tear apart. Only faith, fancy, poetry, love, romance, can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing else real and abiding.

No Santa Claus! Thank God; he lives, and he lives forever. A thousand years from now, Virginia, nay, ten times ten thousand years from now, he will continue to make glad the heart of childhood.

JOY AND DUTY

"Joy is a Duty,"—so with golden lore
The Hebrew rabbis taught in days of yore,
And happy human hearts heard in their speech
Almost the highest wisdom man can reach.
But one bright peak still rises far above
And there the Master stands whose name is Love
Saying to those whom weary tasks employ:
"Life is divine when Duty is a Joy."

—Henry Van Dyke.

AFTER GLOW

There comes a time when the dazzling brilliancy of mid-day is dissolved by the magic wand of sunset, and the harsh reality of shape and form is robed in soft gowns of bewitching loveliness. Then it is that garish, irritating scenes are forgotten, being lost in the mystery world that enshrouds them. Everything is bathed with a soft, mellowed light, accentuating its delicate lines, the while it softens those of austere mein. What remains is not the remembrance of external forms and places, but an inward nobility of soul, the sense of a changeless Presence whereby we grow confident and find peace.

Ah, this is life! Places and things seen on our vacations vanish. The bold achievements of our hands and brain disappear, only to be born again in some new strange way. Our loved ones steal away over the far horizon. Every tangible form upon which our eyes have gazed has fled; and every stark obstacle that haunted our days has dissolved. Yet something eternal remains, undiminished by the attrition of time: it is the joy of having been a part of all that we have seen, of all that we have wrought, of all that we have won, of all that we have loved. This is the Eternal After Glow!—
Rev. W. W. W. Argow, Cedar Rapids Iowa.

LIBERALISM

To be a true liberal seems to be an achievement difficult of attainment. One person's liberalism is another person's anathema. Liberalism to some of us, is a destination at which we have arrived. To those who travel on beyond this destination it appears to be much easier for us to hurl names than to wave a Bon Voyage.

The following plea for tolerance and freedom of thought by Dr. Samuel McChord Crothers, is taken from the Weekly Bulletin of All Soul's Church of Kansas City:

"A man comes to say of certain things that are mysterious, of which he thought he knew, 'I don't know.' Then he allows himself to be labelled an 'Agnostic.' No religious life for him. Another man suddenly discovers the abyss of actual woe in the world, the evil that, for the present at least, is without remedy. He is called a 'Pessimist.' Another man looks to the right and to the left hand, and for the time he sees not of God. The final word for him is 'Atheist.'

"Now we cannot have a free expression of what people from time to time are actually believing until we get over our fear of all such names. We must have faith that is wholesome enough and large enough to keep us from being afraid of our own thought. The fact is that we are continually mistaking the passing moods of the spirit for the finalities of thought. These moods through which we pass have been familiar to the most profoundly religious minds.

"Now the aim of a truly liberal church is to so free the mind that men shall talk together just as simply, as naturally, as fully, about the questions of religion as about the questions of everyday life, that there shall be one place where they may confer together, where a man shall be no more ashamed of expressing his doubt or his difference of opinion than he shall be of expressing his agreement."

—From The Calendar,
Westside Church. New York City.

WHAT DOES HE MEAN —NEUTRAL?

In his book, "Why I Am a Spiritual Vagabond," Mr. Thomas L. Masson speaks of three kinds of churches: "the Catholic, the Protestant, and the Neutral, like the Unitarians!"

I wonder where he got that "neutral, like the Unitarians!"

What are they neutral about?

They are not neutral about good and evil—at least not any more so than anybody else. Channing was no neutral, nor Theodore Parker, nor Edward Everett Hale. Darwin wasn't neutral; and his mother, who formed his mind, was a Unitarian. The Hall of Fame has more Unitarians in it than any other "denomination." That's strange testimony to give to neutrality!

Jesus was in some things a neutral. He said it made no difference whether or not I go through certain forms and ceremonies; but that it makes a great difference whether or not I love God and my neighbor. He was neutral about baptismal water, but not about giving a cup of water to a thirsty man. He was neutral about some points of theology but not about righteous deeds and thoughts.

Is this what Mr. Masson means when he says Unitarians are neutrals?

Unitarians are Positive Affirmativists. They insist on good men and women, not outwardly but inwardly. They insist on goodness applied to actual things, not to theory alone. They insist on good thoughts, on good books, on good music, on good character, on good work, on good play, on good hope, on good faith, on good art, on good economics, on good feeling, on good cheer, on good business, on good churches, on good praying. Everywhere they insist that the adjective "good" should be joined to something real, and not left to float "lonely as a cloud" in the sky.

We believe that God is good; and that if anyone ever attached any evil to Him, that person was mistaken.

I wonder why Mr. Masson did not say "Catholic, Protestant, and Realist, like the Unitarians"!

George Lawrence Parker,
'The Christian Register."

THE TWENTIETH CENTURY PARENT

1. Makes sentiment subservient to intelligent parenthood.
2. Tries to understand the changed conditions under which children in modern life must live.
3. Tries to substitute persuasion for coercion in dealing with the child.
4. Tries to see the child's point-of-view.
5. Has a working knowledge of the laws of mental hygiene.
6. Gives the child all the liberty consonant with good judgment.
7. Apologizes to the child for mistakes and loss of temper.
8. Gives fair play to the child at every cost.
9. Holds that the confidence of a child is more important than discipline.
10. Treats children with the respect due to equals.
11. Tries to build upon cooperation rather than obedience.
12. Makes sex education simple and plain—talks with children about sex without embarrassment and as early in the child's life as is possible.
13. Encourages the child to have independent ideas, and permits intellectual liberty at home.
14. Guards against injuring the child's self-respect—refuses ever to humiliate a child.
15. Abandons so far as possible the possessive attitude toward the child's time, interest or affection.
16. Realizes that the child must live his own life, and thus interferes no further than is necessary as a matter of education.
17. Gives the child as much responsibility as he can reasonably bear.
18. Tries to avoid passing on his (or her) prejudices to the child (religious, social, racial, etc).
19. Confronts the child with honest truth and never teaches falsehood for the sake of any supposed sentimental values.
20. Earns the respect and love

of the child by being respectable and lovable.

21. Refrains from holding up standards for children which he (or she) refuses to accept in personal practice.

22. Refrains from discouraging in children standards higher than he (or she) accepts personally.

23. Studies the child's heredity and enables this heredity to express itself to the best possible advantage.

24. Provides an environment in which the best qualities may grow.

25. Keeps in the background of the child's life—never thrusting forward with unreasonable demands.

TRUE FAITH

There is a faith so cocksure of itself, so dogmatic, indeed so clearly the opposite of faith, that we can easily understand why science should have arisen in revolt against it. The faith of much fundamentalist theology is nothing more than the intellectual arrogance of the theologian justifying itself by the assumption of supernatural revelation. That is not faith at all. True faith is that unformative, poetic, imaginative, affirmative response of the sensitive soul to the total impression which the grandeur, the mystery, the inexhaustibleness, the beauty, the goodness, the order, the variety and the unpredictability of Reality makes upon the unfettered creative mind. Such a faith is not the opposite of reason. It is implicit reason. It is reason not yet able to find reasons. It is moral certainty not yet possessed of evidence extensive or clear enough to become positive scientific certainty. It is the whole mind acting under the impulse of motives too deep for the understanding to fathom. It is the half-hidden half-revealed judgment of the whole human race on the meaning of the experiences of life. It is the mind itself affirming that it is an organic part of the evolutionary process, and that its needs are no accidents either but are the products of a Reality which in the long run will in ways beyond our power to predict, satisfy and fulfill them —Robert J. Hutcheon.

YOUNG PEOPLE'S CREED

(Contributed to the Young People of The Newton Centre, Mass., Unitarian Church by Rev. George L. Parker in his Sermon on Young People's Sunday).

"I believe in myself, for all matters essential to me come at last to me for personal decision. I will therefore train and keep myself fit for such great decisions.

"I believe in the past. All that I now enjoy is the gift of people older than I, men and women of countless yesterdays; men and women of today now surrounding me. I will not despise the past nor cast slurs on older people. Their errors may be many, but their gift to me is large. If I use it, I will be grateful. If I can improve it, I will be most true to them.

"I believe in the future. I am one who will help to make that future. I must be a good workman. I will not let anything spoil my workmanship. Such pleasure as I need, I will take only as it promises not to spoil me as a builder of the future.

"I believe in God. I cannot understand all that others say about Him, nor can I agree with all I hear about Him. But I will seek to know better the spirit that I feel in my own soul, and guide myself by the highest that I feel and know.

"I believe in the high realities of character, purity, nobility, honesty, industry, kindness, and truth. And I will follow these, even though the road be hard, for my soul tells me they are the true riches.

"Thus believing, I will daily practice my life to make its conduct agree with its belief.

"And I will trust the hope that even death itself cannot steal from me these values of my soul."

THE PEOPLES CHURCH

UPTOWN TEMPLE

LAWRENCE AVE., Near Sheridan Rd.

Sundays—10:45 A. M.

Affiliated with: American Unitarian Association, Boston; Western Unitarian Conference, Chicago; National Federation of Religious Liberals, Chicago.

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REGULAR EVENTS

School of Religious Education—Sundays, 9:30 a. m., Channing Hall.

Woman's Club—Every Monday.

Men's Forum—Second Monday evenings, Channing Hall.

Young People's Club—1st and 3rd Tuesday evenings in Channing Hall.

Church Trustees Meeting—Second Monday evenings.

THE WOMAN'S CLUB

The Woman's Club is highly elated over the success of the Bazaar which was held Dec. 7 and 8. Channing Hall was a lovely scene of light and color, with booths decorated in pink and green crepe paper and many daintily tinted balloons, and all the ladies in the booths wearing colored smocks. The crowd was not as large nor the sales as great as they would have been had the weather been favorable, but in spite of rain, snow, sleet and bluster, a goodly number came—and saw—and opened their purse strings, at the splendid dinner prepared by the ladies both days, and enjoyed the brilliant affair which was so skillfully handled by its chairman, Mrs. George Schulten. A sum in the neighborhood of $1700 was cleared. Everyone is tired and we hope everyone is happy, and we are sure everyone in the Woman's Club is grateful to everyone who helped to make this undertaking a success. Specially are we deeply grateful to those of our Radio friends who sent donations—and they certainly did send many beautiful things. Thanks to everybody who gave a helping hand! Now it is only a very short step to Christmas.

On Monday, Dec. 19 after the Educational Dept. meeting in the morning and luncheon at noon, Club members held their annual Christmas party. Costly gifts (of 25c value) filled Santa Claus' pack and each member received a surprise package. Carols were sung and the afternoon spent in pleasant fellowship. Dec. 12 Mrs. Lela Blomfield gave her illustrated lecture before the Woman's Club on the subject "The Romance of Electric Power." This was greatly enjoyed by all present. Miss Gillmore gave the musical numbers. January 9 the Club anticipates a delightful afternoon when Mrs. Minna Schmidt will talk on "Three Thousand Years of Woman's Dress" illustrating with her famous Historic Figurines.

The Woman's Club extends hearty greetings to all! Remember—

"The spirit of Christmas is finer
Than gifts and trees and food,
It is love in the hearts of the people,
It is Christmas in each soul renewed!"

G. T. B.

THE UPTOWN PLAYERS

The Uptown Players of the Peoples Church Inc. are at work on their next production — "So This is London." The last play — "Captain Applejack" was enthusiastically received by two splendid audiences. A cristicism of the production will be given in the next issue of The Liberal. The dates for the January play will soon be out. This organization is one of the most active and enthusiastic in the church. There are nearly fifty members and all are working.

THE LAYMEN'S LEAGUE

The monthly meeting of the Laymen's League was held Monday, December 12 in Channing Hall with an attendance of 153 men. Dr. Bradley and Prof. Robert Hutcheon of our Meadville Seminary at the University were the speakers. Following the program there were some very fine moving pictures shown thru the courtesy of our fellow member, Mr. Floyd M. Brockell. After the pictures a buffet supper was served. These meetings are held once a month. The men of the church and radio audience are invited.

C. S.

THE SCHOOL OF RELIGION

Since the reorganization of the school new interest is manifest in every department. New teachers have been added to the staff and every Sunday there is an increase in the attendance. The school has been busy preparing

for its Annual Christmas Celebration which will be held Thursday evening, December 22 in Channing Hall at 8 o'clock. There will be a Christmas tree and a fine program by members of the school.

The school has been carefully graded according to the most modern methods and classes are formed for all ages. The School and Junior Church meet at 9:30 every Sunday morning. A trained Kindergarten teacher takes care of the smaller children during the church service. The Officers and Director of Religious Education invite the parents to accompany their children and see the work being done. The curriculum of the school will be furnished on application to the Church Office.

THE YOUNG PEOPLE'S CLUB

The club has been very active during November and has enjoyed some interesting and helpful meetings. December is to be a very busy month. On the evening of the fifth a Masque Ball was given which was largely attended. The costumes were most interesting and a most enjoyable evening was had. The Christmas Party will be held on the evening of December 20, in Channing Hall and the New Year's Party will be given on the evening of December 31. The latter will be for members only. All of the younger group in the church and congregation are invited to become members of the club. Some very interesting evenings are being planned following the Holiday season.

M. A.

THE UPTOWN FORUM

The Forum meets every Sunday evening in the church auditorium. During the month Rabbi Louis L. Mann, John Haynes Holmes, Stanley High, Herbert Adams Gibbons and Kirby Page have spoken to enthusiastic audiences. The Forum is conducted as one of the activities of the Laymen's League. A most interesting program is to be given following the Holidays. Speakers will include Maude Royden, Prof. Frederick Starr, Dr. DuBois, Horace Bridges, Dr. Preston Bradley, Dr. Joseph K. Hart and others. The meetings begin at eight o'clock and the admission is fifty cents.

C. S.

CHURCH NEWS

The following new members were received into the Peoples Church in November:

Mrs. A. J. Baumgardner, 4840 N. Lincoln St.

Mrs. Kurt R. Beak, 100 W. Monroe St.

Mrs. Clarice C. Bowran, 1618 Jonquil Terrace.

Mr. Victor A. Breckell, 1024 Byron St.

Mr. and Mrs. Irving J. Clague, 6023 Oconto Ave.

Mr. Kendall Clough, 1348 Estes Ave. (from Lake View Pres Church).

Mrs. Kendall Clough, 1348 Estes Ave. (from Gran. Ave. Meth. Church).

Mr. and Mrs. Ernest B. Collette, 4510 N. Kildare Ave.

Mrs. Clara C. Dalton, 1047 Balmoral Ave.

Mr. O. T. Henrikson, 2003 Sedgwick St.

Mr. Wm. P. LaRue, 2225 N. Monticello Ave.

Mr. and Mrs. Fred N. Peet, 6249 Sheridan Road.

Mr. G. A. Schweizer, 1231 Norwood St.

Miss Louise Semon, 5439 Winthrop Ave.

Mrs. J. F. Wright, 6501 Walker Ave., Birmingham, Alabama.

Mr. Alfred A. Baude, 3637 Grace St.

Mr. and Mrs. Lee Littleford, 1337 Gilbert Ave., Downers Grove, Ill.

Mr. and Mrs. E. E. Hooper, 1618 Cornelia Ave.

Mrs. Anna Barber, 7207 W. Adams St., Forest Park, Ill.

Mrs. Mabel A. Blackburn, 5631 Glenwood Ave.

Miss Betty J. Brown, 2342 N. Kedzie Ave.

Mr. John J. Lovejoy, Lincoln Park Arms Hotel.

Mr. and Mrs. F. E. Conklin, 901 Washington St., Evanston, Ill.

Mr. and Mrs. J. Clay Ramsey, 1703 Albion Ave.

Mr. and Mrs. Arthur E. Strong, 3822 N. Kedzie Ave.

Mr. Frank E. Tracy, 4867 Kenmore Ave.

Mrs. Helen M. Williams, 1200 Sherwin Ave.

It is most gratifying to the pastor and officers of the church to see the way in which the people are supporting the work with their attendance at the services. Great audiences were present every Sunday during November. This is the sixteenth year of Dr. Bradley's pastorate and indications are it will be the best year in the history of the church.

Each Sunday our pulpit is decorated with flowers given as memorials by the friends and relatives of loved ones who have passed. Members of our radio audience are invited to give such memorials. The donor's name and the name of the one in whose memory the flowers are given are published in the weekly calendar the Sunday they are presented. After the service the flowers are taken to our sick in the hospitals. Mrs. Georgia Russell, 1646 Berwyn Ave., Sunnyside 6610 is the chairman. By calling or writing her arrangements may be made for the presentation.

Dr. Bradley announces the following subjects for January, 1928:

Jan. 1, "Courage—A New Year Sermon."

Jan. 8, "Charles Darwin—A Heretic of Science."

Jan. 15, "Socrates—A Heretic of Philosophy."

Jan. 22, "Tolstoi—A Heretic of Religion."

Jan. 29, "Wagner—A Heretic of Music."

Dr. Bradley's engagements for November were as follows:

Nov. 1, Address, Peoria, Ill.

Nov. 2, Address, Peoria, Ill.

Nov. 3, Address, Peoria, Ill.

Nov. 4, Illinois Unitarian Conference.

Nov. 6, Sermon, Peoples Church.

Nov. 7, Meeting Chicago Library Board.

Nov. 8, Address, Edson Park Woman's Club.

Nov. 9, Address, Geneva, Ill.

Nov. 10, Address, Chicago Society Ohio Women.

Nov. 11, Address, Hammond, Ind. Chamber of Commerce.

Nov. 13, Sermon, Peoples Church.

Nov. 13, Address, Students' Discussion Club.

Nov. 14, Meeting Chicago Library Board.

Nov. 14, Meeting Board of Trustees Peoples Church.

Nov. 15, Banquet, Sherman Hotel.

Nov. 15, Address, N. Roy Berry Ass'n.

Nov. 17, Address, Geo. F. Nixon Ass'n.

Nov. 20, Sermon, Peoples Church.

Nov. 21, Address, Chicago Liberal Ministers' Ass'n.

Nov. 21, Address, Laymen's League.

Nov. 22, Address, Ass'n. of Commerce, La Porte, Ind.

Nov. 24, Thanksgiving Service, Unity Church.

Nov. 27, Sermon, Peoples Church.

Nov. 28, Address, Woman's Club.

Nov. 28, Meeting, School of Religion.

Nov. 29, Address, League Banquet, Hotel Sherman.

Nov. 30, Address, Debating Union, University of Chicago.

Funerals

Nov. 8, Margaret Harriet Melter. Interment Rosehill.

Nov. 9, Mr. Seth Godee, Interment Rosehill.

Nov. 16, Mr. C. N. Gibson. Interment Acacia.

Nov. 17, Mr. Fred V. Hawley, (Curtis W. Reese conducting). Interment Bath, Mich.

Nov. 19, Mr. Axel E. Brostrom. Interment Rosehill.

Nov. 22, Mrs. Harriet Willette. Interment Elmwoods.

Nov. 28, Mr. Luther Lawrence. Interment Sullivan, Ill.

Nov.. 28, Mr. Stephen Coates Interment Rosehill.

Weddings

Nov. 10, Mr. William P. Fowler and Miss Annie L. Karnes.

Nov. 12, Mr. Robert R. Raap Jr. and Miss Mercedes M. Quinn.

Nov. 19, Mr. Fred C. Wild and Miss Lois E. Walker.

Nov. 23, Mr. Roy J. Scott and Miss Vera Ricksicker.

Nov. 25, Mr. Fred Waite Whitehouse and Miss Grace Caroline Peters.

Nov. 28, Mr. Frank W. Cornell and Miss Louella B. Graves.

At the December meeting of the Board of Trustees it was decided to reserve seats at the church services on a pro-rate basis for the remainder of the church year. By calling the secretary, Mrs. Harrison at the church office, Longbeach 6878, the plan will be explained and reservations made. Some of our biggest Sundays are yet to come and it is advisable to reserve the seats. For those who desire to make a pledge and pay weekly envelopes have been provided. This is a convenient way to take care of your pledge. During the month of November we had an income of over $10,000 in the General and Building Funds. This has all been exhausted in meeting the demands. We need over $1,000 a week in the General Fund for current expenses and a like amount in the Building Fund. Why not remember both funds with a Christmas check and pledge?

Why not send The Liberal to a friend as a Christmas Gift? By mailing one dollar and twenty-five cents to the secretary, Mrs. Harrison, Peoples Church, Lawrence Ave. at Sheridan Rd., Chicago. The magazine will be mailed to any address in America. Each number will contain a sermon and articles by Dr. Bradley and other matters of interest.

The next public reception of new members of the church will be held Sunday morning, January 1. There is no more appropriate time for uniting with the church. Kindly send your names to the church office as soon as possible that arrangements may be made early.

We regret the necessity of omitting Mrs. Bradley's article on "The Radio Mail Bag" this month. The work of the Bazaar and a present attack of bronchitis prevents her finishing her article. The radio audience have responded as never before. The mail was very heavy with letters of appreciation. Every radio letter is read by Dr. Bradley and personally answered. We use no form letters but treat every communication in a personal way.

The January number will contain an article of appreciation and tribute to the Rev. Fred V. Hawley, minister of Unity Church, Chicago, who was killed by an automobile truck on Nov. 15. A Memorial Service was held under the auspices of the Chicago Liberal Ministers' Association on December 11 at which Dr. Bradley was one of the speakers. Mr. Hawley was minister of Unity Church for over 20 years and deeply loved by all.

Freedom—and then what? Not license, as some would claim. Not a void, for freedom is not an end in itself. After freedom, social consideration! After freedom, self-control; after freedom, idealism; after freedom, co-operation; after freedom, the triumphant realization of the higher possibilities of the human soul!—Rev. A. W. Slaten.

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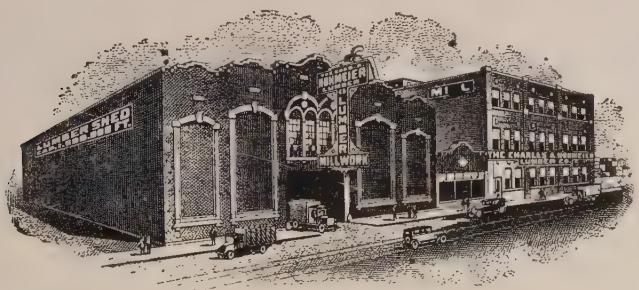

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